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Emphasis was placed upon personality and freedom, and thus upon the duty and power of realizing the best self. The sense of universal sin dealt a blow at the pretensions of aristocracy. The hope of a divine kingdom, in which humanity realizes a social bond, raises the estimate of the value of each member of the race. Duty acquires a new significance in the Christian society. The reformer's conscience is born, and with it the social question.

The gifts and limitations of paganism are treated. The activity of the missionary church shows God at work in the service of the lowly. The separation of church and state was necessary in order that man might be thought of as more than a mere instrument of political organization, as himself an end. The modern revolution was the secular expression of the intrinsic value of the common man.

This mode of treating history as the development of ideas has great advantages, since it serves to emphasize the spiritual factor. But there are disadvantages. Writing on behalf of the common man should usually be addressed to the common man, and the ordinary mortal interprets the spirit by means of the body. It is impossible to present philosophical concepts with the greatest vividness and force as abstractions. Social ideas are embodied in social institutions, and are strongly influenced by them. Nevertheless we have here brilliant forms of statement, a powerful defense of a Christianized democracy, and an apologetic argument of high value.

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The Philosophy of Ancient India. By Richard Garbe. (Chicago: The Open Court Publishing Company, 1897; pp. 89; cloth, \$0.50; paper, \$0.25.) Two of the three essays presented here, reprinted from the *Monist* of 1894, are substantially the same as the third and fourth chapters of the introduction to the author's admirable treatise, *Die Sāṃkhya-Philosophie*. The "Brief Outline of a History of Indian Philosophy" adds a summary of the Sāṃkhya doctrine to the "Ueberblick über die anderen philosophischen Systeme Indiens." From other chapters of the same work are taken the account of the Yoga philosophy and the statement of the attitude of philosophers toward the mythology. The digression on the doctrine of *samsāra* is similarly transferred, and not very happily inserted at full length in this "brief outline." The essay on "The Connection between Indian and Greek

Philosophy," read before the Philological Congress in Chicago, 1893, is rather, as it is styled in its German form, "über den Zusammenhang der Sāṃkhya-Lehre mit der griechischen Philosophie." In both essays the precise citations are likely to be useless except to those for whose studies an acquaintance with Professor Garbe's complete exposition is indispensable. For separate publication both might with advantage have been considerably rearranged.

The third, "Hindu Monism. Who were its Authors, Priests or Warriors?" is a translation of an essay in *Nord und Süd*, 1893, "Die Weisheit des Brahmanen oder des Kriegers?" Here, on very insufficient grounds, the author urges that to the *kṣatriyas* belongs "the credit of clearly recognizing the hollowness of the sacrificial system and the absurdity of its symbolism," that they were "the dominant factor in the development of the monistic doctrine in the elder Upanishads" and the champions of intellectual enlightenment "opposed by its natural enemy, the priesthood." To their credit are then added the doctrines of the Buddhists, the Jains, and the Bhāgavatas; in all, "the greatest intellectual performances, or rather almost all the performances of significance for mankind, in India."—A. W. STRATTON.

A Glossary of Indian Terms relating to Religion, Customs, Government Land; and Other Terms and Words in Common Use. By G. Temple. (London: Luzac & Co., 1897; pp. 332, 8vo.) The compiler of this work says it is intended "chiefly for those who have not sufficient time to devote to the study of those languages of India to which this glossary pertains, and who yet, in the course of their reading of Indian subjects, feel the want of an explanation, in small compass, of terms relating to the religion, manners, customs, etc., of the Hindu and Mussalman peoples of India." Definitions of some 7000 words of all sorts are given. Most of these are brief; yet there is much that might well be omitted; the compiler, for instance, allows himself four pages for a description of the festival of Jagannāth.—A. W. STRATTON.

Die Chronologie der Geschichte Israels, Aegyptens, Babyloniens und Assyriens von 2000–700 v. Chr. is a book of eighty pages from the pen of Carl Niebuhr (Leipzig: Eduard Pfeiffer, 1896; pp. x + 80). In the first place, the reader is confronted with a book which has no division, no chapter, and no section headings. It has no adequate outline tables of the chronology of the period under discussion, and has no index. Its construction is about as inconvenient and confusing as it could be